

# SERENITY

ENDURE

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Presenting The Living Light philosophy and  
features of interest to spiritually-minded people.



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VOLUME V, No. 10

OCTOBER 1976

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Soul

to

Soul

by Richard P. Goodwin

In response to your soul's request, we have come to once again share with you our

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*The human mind . . . is  
designed by the Great  
Architect to identify in order  
that it may be an instrument  
of creating. . .*

---

understanding on *Soul to Soul*, why man has need. The human mind as a vehicle through which the pure Divine Infinite, Intelligent Energy is expressing, is designed by the Great Architect to identify in order that it may be an instrument of creating, as it is, in truth, an inseparable part of the human mind—of creation. Because man, in the use of this vehicle known as mind, has over-identified beyond the balance of reason, man has and does continue to entertain

thoughts of need. As the needs of man's mind continue to expand, man's eternal soul sinks ever deeper into self. This identification process of

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*As man continues to  
entertain thoughts of self,  
man's needs continue to  
increase.*

---

the human mind, designed to be an instrument of constructive good, has become, because of man's imbalance and lack of reason—this instrument has become—his own destruction. As man continues to entertain thoughts of self, man's needs continue to increase.

In communing soul to soul, man must first become aware, and then free, from this identification process. He must make the effort to be



## SOUL TO SOUL

free from the bondage of his own mind. In communicating with others of his own species or with those souls in vehicles of other species, man speaking to others receives from others their needs and, therefore,

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*... as man speaks from  
the levels of his needs, he  
receives from the levels  
of others' needs and the soul  
waits to be served.*

---

there is a total lack of understanding, for man speaks from a level of consciousness of his needs. And as the law is clearly stated—that like attracts like and becomes the law of attachment—as man speaks from the levels of his needs, he receives from the levels of others' needs and the soul waits to be served.

We must be honest with ourselves for only in being honest with ourselves, can we free our true being from this enslavement of the dual mental law. In this honesty with our own motives and this aware-

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*The soul, ever-striving  
to rise in the consciousness  
of man, becomes again and  
again the victim of the  
deception of the mind as  
the mind strives to fulfill  
the desires that it has  
attached itself to.*

---

ness of our needs, we slowly but surely, begin to let go and to surrender these self-related thoughts which we have in truth over-identified with. The soul, ever-striving to rise in the consciousness of man, becomes again and again the victim of the deception of the mind as the mind strives to fulfill the desires that it has attached itself to. In time these desires and these thoughts of needs become so momentous and such a great mountain before us, that we finally begin to let go. As that process begins to take place, this faith and belief that we have had for so very long, this faith that has been directed to the mind

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*When we begin to accept  
that we have no need,  
when we accept that all of  
the good is waiting to  
flow through us, we will  
no longer hold, for  
there will no longer be the  
thought of need.*

---

and has become dependent upon the mind to fulfill its many needs, this faith begins to move into other levels of consciousness and that light slowly but surely begins to dawn.

When we begin to accept that we have no need, when we accept that all of the good is waiting to flow through us,

## SOUL TO SOUL

we will no longer hold, for there will no longer be the thought of need. In that dawning in consciousness, we begin

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*Each moment that you entertain a thought of self, a thousand thoughts of need rise in your consciousness, for you have identified with separatism . . . removed yourself from the stream of life. . .*

---

to rise to the heaven that waits in the moment of the now. We know for we have accepted the Divine Will that never fail-eth. We must make great effort—great effort each moment—to accept the divine right of all expression, for to deny the Divine's right of expression is to deny that goodness that waits to flow through our consciousness.

So many words flow in the universe and they flow in a stream of consciousness of Divine Will, Total Acceptance of Divine Love, Total Consideration. The soul faculties begin to open like an unfolding rose as you make that moment by moment effort to identify with the stream of life itself, then these thoughts of need will begin to leave your universe and you will begin to enter the consciousness of the whole. Each moment that you entertain a thought of self, a thousand thoughts of need rise

in your consciousness, for you have identified with separatism. You have in that moment removed yourself from the stream of life, and because you have done that, you experience need.

---

*Man cannot need what he already has . . . truth and freedom, joy and happiness, love and plenty . . .*

---

My good students, because it is the very nature of the vehicle known as mind to identify, identify with the wholeness that is your true being and when you identify with that wholeness which is possible for all souls through the soul faculties of expression, want, need and desire shall melt in that stream of consciousness, for you will return home on your little ship, and returning home is this moment. Go home, my good friends, the path has been clearly revealed to you. Permit yourself to flow through the soul faculties of consciousness, move in the gentle breezes of Divine Will with the clear and beautiful horizon of Divine Love, for then you will know the true purpose of life; you will no longer be concerned with the many things you think you need for there will no longer be need. Man cannot need

## SOUL TO SOUL

what he already has, and you already have truth and freedom, joy and happiness, love and plenty—you already have. It is only a matter of remembering each moment what you already are. Lift the veil of delusion that the thoughts of need has dropped before your

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*... your happiness is not in what you are garnering, your happiness is in what you are giving, and the greatest gift is the gift of the Divine; it's known as Total Consideration and it's called Divine Love.*

---

vision; lift it in this eternal moment and go home to the whole of which you are, in truth, an inseparable part. For you have seen a world and many worlds for so many, very many centuries, and it has revealed unto you again and again your happiness is not in what you are garnering, your happiness is in what you

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*... you cannot grant to another what you are not granting unto yourself, and until such time as you grant the fullness of Divine Love to yourself—Total Consideration of all of you—then you cannot grant that to another, and instead you become the obstructions to the ... gift of Divine Love.*

---

are giving, and the greatest gift is the gift of the Divine; it's known as Total Consideration and it's called Divine Love. No greater gift can be given to the world than the gift of God, and you, my children, are instruments through which that great gift—the greatest of all gifts—can be given to the world. You also know the law that you cannot grant to another what you are not granting unto yourself, and until such time as you grant the fullness of Divine Love to yourself—Total Consideration of all of you—then you cannot grant that to another, and instead, you become the obstruction to the greatest gift that is given to the world, the gift of Divine Love. And what is it that stops this gift from being given? It is the thoughts of self, it is the thought of need. And each moment that you entertain a thought of need, the obstruction of self becomes greater.

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*When you think you're weary and when you think you've done so much, you have slipped back into the depths of self.*

---

Consideration, my students, takes such little effort—consideration of your eternal being—consideration of principle. Value that precious gift



## SOUL TO SOUL

more than all your seeming possessions and as you give the greatest gift of all gifts, you will receive so much, and yet more. Become aware, more aware of what you are doing. Think of the many souls striving to rise through the obstructions of over-identification with self. Think of eternities, think of the many centuries it has already taken to bring you here this moment. Think of the many steps you've had to climb. This is not the time to fall back, for like the ball of snow, it goes quickly down the mountainside. Reconsider, my students, your values in eternal life. You have earned a great responsibility. You have not earned that in one short earth life. You have earned a responsibility to the Eternal Light. You have received

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*... as you work without  
ceasing to serve that Eternal  
Light, you will be healed of  
the things that are  
obstructions in your way.*

---

much in these latter incarnations, and yea even more is waiting for you to demonstrate the law of application. Do not be discouraged as you stumble on your mountain climb, but never forget you could, you can, and you will try a little bit more to sur-

render these thoughts of need, to surrender these thoughts of self that have bound you for so many centuries. The time in your evolution is now; it is not tomorrow. Much good has been accomplished, but the

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*... forget the self and find the  
Light, for in forgetting the  
self, you will find your true  
being.*

---

job is far from completed. When you no longer have things to do, then you will know you've slipped to the bottom once again. When you think you're weary and when you think you've done so much, you have slipped back into the depths of self. There will always be the strength, the energy, and all that is necessary to do the work for God that you have to do, and as you work without ceasing to serve that Eternal Light, you will be healed of the things that are obstructions in your way, for you have all of the universes working with you to serve the Divine. Therefore, you are a part in consciousness, in truth, of that wholeness and that Divine Light ever rises ever higher as you become the instruments of the fullness of eternal life. And though your feet stumble many times in the darkness—and the darkness, you know, is

*(continued page 41)*

*Hope rises as the Wanderer exchanges messages with his beloved!*

# A WANDERER

## SPIRIT LANDS

### *DAYS OF DARKNESS*

*Continued from last issue—*

I went back to my love and knelt down beside her, and though they would not let me touch her, that calm beautiful spirit who was her guardian whispered to her that her prayer was answered, and that she should indeed lead me back to the light. And so I left my darling, and as I passed away I saw a white angel's form hover over her to give her strength and comfort, who was herself my angel of light. I left her thus with those spirits, and went forth to wander till her voice should call me to her side again.

After the short troubled sleep into which those bright spirits had put her, my darling awoke the next day, and went to visit a kind good man whom she had discovered in her efforts to find some way by which she might reach me even beyond the grave.

If it might be that what she had been told about those people who were called Spiritualists was really true, she hoped through their aid to speak again with me, and prompted by those who were watching over her, she had searched out this man who was known as a healing medium, and by him she had been told that if she herself tried, she could write messages from the so-called dead.

This I did not learn till later. At the time I only felt myself summoned by the voice of her whose power over me was so great, and in obedience to it I found myself standing in what I could dimly distinguish to be a small room. I say dimly, because all was still dark to me save only where the light around my darling shone as a star and showed faintly what was near.

It was to this good man of

## *A WANDERER IN THE SPIRIT LANDS*

whom I speak that she had gone, and it was her voice speaking to him that had drawn me. She was telling him what had passed the night before, and how much she loved me, and how she would gladly give all her life if by so doing she could comfort and help me. And that man spoke such kind words to her—from my heart I thanked and still thank him for them. He gave me so much hope. He pointed out to my dear love that the ties of the earth body are broken at its death, and I was free to love her and she was free to return that love—that she herself better than any other could in truth help to raise me, for her love would give me comfort and hope as nothing else would do, and would cheer my path of repentant effort. And she had now the best of rights to give it, my love for her had been so pure and true a passion, while hers for me was stronger than death itself, since it had overcome the barrier of death. He was so kind, this man—he helped me to speak to her, and to explain many things as I could not have done the night before when my heart was so sore and full of pride. He helped me to tell what of excuse there had been for me in the past, though I owned that

nothing can truly excuse our sins. He let me tell her that in spite of all the wrong of my past she had been to me as one sacred—loved with a love I had given to none but herself. He soothed and strengthened her with a kindness for which I blessed him even more than for his help to myself, and when she left him at last I, too, went with her to her home, the light of hope in both our hearts.

And when we got there I found that a fresh barrier was raised up by those two spirit brothers and others to whom she was dear; an invisible wall surrounded her through which I could not pass, and though I might follow her about I could not get very near. Then I said to myself that I would go back to the kind man and see if he would help me.

My wish seemed to carry me back, for I soon found myself there again. He was at once conscious of my presence, and strange as it may seem, I found he could understand much, although not all, that I said to him. He gathered the sense of what I wanted to say, and told me many things I shall not set down here since they concerned only myself. He assured me that if I were only patient all would be well in time, and



## A WANDERER IN THE SPIRIT LANDS

though the relations might build their spiritual wall around my love, her will would at all times draw me through it to her, and nothing could shut out her love from me; no walls could keep that back. If I would seek now to learn the things of the spirit and work to advance myself, the gulf between us would disappear. Comforted I left him and wandered away again, I knew not where.

\* \* \* \* \*

I was now beginning to be dimly conscious that there were other beings like myself flitting about near me in the darkness, though I could scarce see them. I was so lost and lonely that I thought of going back to my grave again, as it was the spot most familiar to me, and my thought seemed to take me back, for soon I was there once more.

The flowers that my love had brought were faded now. She had not been there for two days; since speaking to me she seemed to forget the body that was laid away in the earth, and this to me was well, and I would have had it so. It was well for her to forget the dead body and think only of the living spirit.

Even those withered flowers spoke of her love, and I tried to pick up one, a white rose, to carry away with

me. I found I could not lift it, could not move it in the least. My hand passed through it as though it was but the reflection of a rose.

I moved round to where there was a white marble cross at the head of the grave, and I saw there the names of my beloved one's two brothers. Then I knew what she had done in her love for me; she had laid my body to rest beside those she had loved best of all. My heart was so touched that again I wept, and my tears fell like dew upon my heart and melted away its bitterness.

I was so lonely that at last I rose and wandered away again amongst other dark wandering shapes, few of whom even turned to look at me; perhaps like myself they scarcely saw. Presently, however, three dark forms which seemed like two women and a man passed near me, and then turned and followed. The man touched my arm and said: "Where are you bound for? Surely you are newly come over to this side, or you would not hurry on so; none hurry here because we all know we have eternity to wander in." Then he laughed a laugh so cold and harsh in tone it made me shudder. One of the women took my arm on one side and one on the other,

## *A WANDERER IN THE SPIRIT LANDS*

saying: "Come away with us and we will show you how you may enjoy life even though you are dead! If we have not got bodies to enjoy ourselves through we will borrow them from some mortals for a little. Come with us and we will show you that all pleasure is not ended yet."

In my loneliness I was glad to have some being to speak to, that although they were all three most repulsive looking—the women to my mind even more so than the man—I felt inclined to let them lead me away and see what would happen, and I had even turned to accompany them when afar off in the dim distance, like a picture traced in light on a black sky, I saw the spirit form of my pure sweet love. Her eyes were closed as I had seen her in my first vision, but as before her hands were stretched out to me and her voice fell like a voice from heaven on my ears, saying: "Oh! take care! take care! go not with them; they are not good, and their road leads only to destruction." Then the vision was gone, and as one waking from a dream I shook those three persons from me and hurried away again in the darkness. How long and how far I wandered I know not. I kept hurrying on to get away from the memories that

haunted me, and I seemed to have all space to wander in.

At last I sat down on the ground to rest—for there seemed to be ground solid enough to rest upon—and while I sat there I saw glimmering through the darkness a light. As I drew near it I saw a great haze of light radiating from a room which I could see, but it was so bright it hurt my eyes to look upon it as would looking at the noon-day sun on earth have done. I could not bear it and would have turned away, when a voice said: "Stay, weary wanderer! Here are only kind hearts and helping hands for you. And if you would see your love, come in, for she is here and you may speak with her." Then I felt a hand—for I could see no one—draw my mantle over my head to shut out the brightness of the light, and then lead me into the room and seat me in a large chair. I was so weary, so weary, and so glad to rest. And in this room there was such peace, it seemed to me that I had found my way to heaven.

After a little I looked up and saw two gentle, kindly women who were like angels to my eyes, and I said to myself, "I have come near to heaven surely?" Again I looked, and by this time my eyes seemed strengthened, for



## A WANDERER IN THE SPIRIT LANDS

beyond those two fair good women—and at first I could scarce believe it, so great was my joy—I saw my beloved herself smiling sadly but tenderly at where I sat. She smiled, but I knew she did not really see me; one of the ladies did though, and she was describing me to my darling in a low quiet voice. My darling seemed so pleased, for it confirmed to her what the man had told her. She had been telling these ladies what a remarkable experience she had had, and how it seemed to her like a strange dream. I could have cried out to her then that I was truly there, that I still lived, still loved her, and was trusting in her love for me, but I could not move, some spell was over me, some power I could dimly feel was holding me back.

And then those two kind ladies spoke and I knew they were not angels yet, for they were still in their earthly bodies and she could see and speak to them. They said much of what the kind good man had done, as to the hope there was for sinners like me.

The same voice which had bidden me to enter, now asked would I like one of the ladies to write a message for me. I said "Yes! a thousand times yes!"

Then I spoke my words

and the spirit caused the lady to write them down. I said to my beloved that I still lived, still loved her. I bid her never to forget me, never to cease to think of me, for I required all her love and help to sustain me—I was ever the same to her though now I was weak and helpless and could not make her see me. And she, ah! she gave me such sweet words in return I cannot write them down; they are too sacred to me, and will rest in my heart for evermore.

\* \* \* \* \*

The period that followed this interview was one of deep sleep for me. I was so exhausted that when I left that room I wandered on a little way and then sank down upon the ground in deep dreamless unconsciousness. What did it matter where I rested when all was as night around me?

How long my sleep lasted I know not. At that period I had no means of counting time save by the amount of suffering and misery through which I passed. From my slumbers I awoke refreshed in a measure, and with all my senses stronger in me than before.

*(continued next issue)*

# Dictionary

of

## The Living Light Philosophy



*A death wish* is an intense desire of the educated conscience to eliminate guilt in order that the soul may be free.

*A titanic ego* is an atom of rejection.

*Embarrassment* is a revelation of attachment to a level of consciousness that we are unwilling to change.

*F flirtation* is the ego's need of challenge to tempt another.

*Fools* are the fathers of fear, and *courage* the mothers of freedom.

*Lack of consideration* is transgression of principle, the divine law, and man suffers or pays the price which is called an eye for an eye, a tooth for a tooth.

*Humor* is the salvation of the soul.

*P resumption* is the law of descent.

*P unishment* is a lack of accepting something greater.

*S elf-awareness* is limited acceptance, commonly known as personality.

# NEWS and VIEWS

by Duncan Robertson\*

One's attitude toward their disease can make the difference between life and death in cancer patients, according to Dr. Carl Simonton, a specialist in oncology, the science of tumors.

Working with his wife Stephanie, Simonton has reported several total cancer remissions among his patients through helping them to understand their disease and participate in its treatment.

Research over the past 20 years has now fairly clearly shown certain character traits associated with cancer patients — a low self-image; a great tendency to hold resentment and a marked inability to forgive; a tendency toward self-pity; and a poor ability to develop and maintain meaningful long-term relationships. Simonton says that cancer can many times be triggered by the loss of a serious love object.

Stephanie Simonton says that a major part of their

treatment is helping the patient to understand *why* he or she has the disease to begin with. "The next time you have the flu or a cold, ask yourself that very difficult question, Why do I need this? What purpose does it fill?"

"If we are going to believe that we have the power in our own bodies to overcome cancer, then we have to admit that we also have the power to bring on the disease in the first place. With those patients who are willing to stay with us and persist, we invariably find that the cancer has filled some emotional need." Stephanie Simonton stresses, however, that the object is not to make the patients feel guilty, but rather to help them honestly face the truth of their condition.

The Simontons' program teaches patients to relax and visualize their natural body processes defeating the cancer. Simonton says, "My purpose is not so much to change a person's beliefs, but to give him an awareness of the beliefs that he currently possesses, and allow him the freedom to change them if he so chooses.

The report on the work of the Simontons appeared in *Prevention* magazine.

# *The Strange Story*

of

## AHRINZIMAN

by Anita Silvani

To El Jazid, she said nothing to show that she perceived any difference in his manner, but she sought to win back from the returned husband, the devotion of the lover who had left her less than a year before. She used every art of which she was mistress, and used them in vain, and she felt it was no longer possible for her to keep his love, since between their hearts some barrier had risen which no attentions on the King's part could hide.

*Continued from last issue—*

And still, while he remained with her she made no sign, dissembling with oriental caution the anger that she felt; but when, after a brief stay, and with a slender, ill-acted show of regret, for El Jazid was but a poor dissembler, he had left her again, declaring that he must return to his army, the anger of the slighted woman broke forth in a violent storm of rage, and she felt a fierce thirst for vengeance upon the woman who had stolen from her the King's heart, and usurped that first place in his thoughts which belonged by right to his Queen alone.

She felt certain that there was some woman; nothing else could have so changed the King's manner to her, and she was seized with a wild determination to learn who this unknown beauty could be, and to behold one whose

charms had proved more potent than her own, strong enough to draw El Jazid from the side of the Princess, who had distinguished him above her many suitors and conferred upon him the honor of becoming the husband of the proud Artemisia. Wounded love struggled in her heart with wounded pride, and from the conflict was born a hatred as deep and all-absorbing as the love had been.

When the first burst of passion was over Artemisia, with the craft of her oriental nature, resolved to conceal her suspicions from El Jazid, and to act towards him as before, in order that she might better accomplish her revenge upon him and his new favorite. She set spies to follow the King, and report to her his every movement, and it was not long ere she learned of the existence of Cynthia, and of the devotion El Jazid had



## THE STRANGE STORY OF AHRINZIMAN

shown to her, although so quietly had she been taken away by Al Zulid, and so effectually had he hidden her, that no trace of her whereabouts could be found. None knew what had become of her, nor by whom she had been taken away. The King's own visits to Cynthia being now made with the utmost secrecy and caution, the spies of Queen Artemisia were for a time completely baffled.

Meanwhile, the making of the secret passage between the two Palaces at Parsagherd was being rapidly hurried forward. The Hindoo artificer, whom the King's large bribe had tempted from his own country, was assisted in his work by a clever, black slave only. The care taken in making the passage was so great that all the workmen were brought from a great distance and carefully prevented from holding any communication with persons employed in the Palace itself. When the work was at length completed, these foreign workmen and the Hindoo artisan were carefully escorted back to their own country, the poor black slave, alone, being left behind. This unfortunate man, belonging to the city of Agbatana, and being employed about the Palace, it occurred to the King that the safest thing to do was

to put him to death, lest at any time he should be tempted to betray the secret of the passage, and orders were therefore sent for his execution, the life of one poor slave being but a feather's weight in the balance compared to the preservation of an emperor's secret.

When all was at last completed, Al Zulid installed himself and his household in the house assigned to him, and then brought Cynthia safely to the part of it which had been prepared for her, and which was surrounded by high walls, and everything which it was thought could serve for her protection. Shortly after this, the court was moved to Parsagherd, and the King was once more able to visit his beloved freely, and, as he believed, unsuspected.

To the Queen, he maintained always the same scrupulously careful show of devotion, and so well did Artemisia act her part, so carefully did she dissemble her wrath, that El Jazid imagined his secret was in no immediate danger of discovery, and gave himself up to the unrestrained enjoyment of Cynthia's society, scarce observing as he otherwise might have done, the smouldering fire which gleamed in the eyes of Artemisia, when he pleaded

## THE STRANGE STORY OF AHRINZIMAN

the cares of state as a reason why he could not devote more of his time to her.

Yet not so easily was the death of even a poor slave to pass over unavenged. It was but a seed, and a small one, in that harvest field of sorrow which was to surround poor Cynthia. Yet that seed became a Upas tree whose branches were to blight at their source the well-spring of hope and love and maternal tenderness which had sprung up amidst the cramped and blighted affections of a heart which had been denied all the natural ties of earthly kindred, all interests which might have abstracted her thoughts from the contemplation of Heavenly things. The tender joys, the soft sweet holy thoughts of expectant motherhood, were awakening in Cynthia's Soul, and with a trembling, half fear half hope she looked forward to the unfolding of a tiny life within her own, the blooming into life of a little emblem of their love; hopes which gave a new soft light to her eyes and imparted a new meaning to her love for El Jazid.

One evening as the sun was setting and the twilight shadows were gathering over the valley that lay below, Cynthia and El Jazid were seated together upon a low divan; and her head rested

upon his shoulder in the sweet abandonment of happy love; her long dark hair hung loose upon her shoulders and as the King caressed it with loving touch he spoke to her of those new hopes which filled with happiness both their Souls.

Suddenly Cynthia whose dreamy eyes had been gazing into El Jazid's turned her head towards the hangings in the corner of the room where was the secret door, and with a fixed stony look of fear, such as one sees in a bird which is fascinated by a snake, she seemed to be following the passage of something or someone along the wall. Then clutching the King's arm, with a low cry and an almost frenzied expression of terror, she exclaimed, "Oh look! look! It is that black shadow of a man again! He is creeping, creeping, towards us, with the most awful look of hatred in his eyes! He fixes them upon me, and I feel as though I could not move, could not escape from him! Oh! save me from him! Save me from him!" and with a cry she fell insensible into El Jazid's arms.

In vain did the King, thoroughly alarmed lest it should be some spy who had found the secret of the passage, search the hangings, the walls, everything. He could see

## THE STRANGE STORY OF AHRINZIMAN

nothing to account for her alarm, no means by which anyone could have entered, and though he had followed the directions of Cynthia's eyes and seen where she had pointed he could see nothing to explain the fright. The secret spring was intact, the door fast closed, yet Cynthia had seemed to see the figure come from there. Where it had gone was a mystery, yet El Jazid had too great a belief in her powers of beholding unseen things to doubt that she had truly seen something, and its invisibility to his own eyes greatly added to his superstitious apprehensions.

To revive and to soothe Cynthia was his first care. He dare not call any of her attendants as he did not wish his presence there suspected, and it was some time before she was sufficiently restored to calmness to allow him to leave her. When he did so it was nearly dark, and in order to see his way through the passage he lighted a small lamp.

He had almost reached the door leading into his own apartments when by the feeble light of his lamp he saw a black shadow in front of him, resembling the crouching figure of man. To draw his dagger and to stab at it was the work of a moment, for only some meditated treach-

ery could cause anyone to have followed him into this passage. To his surprise the weapon, and also his hand and arm, went through the figure, and at the same moment his lamp seemed to be extinguished by a blast of cold air; as it went out he saw the figure roll over and then rise and, as it seemed, envelope him like a cloak, and it required all his efforts of strong will and undaunted courage to free himself from the nameless, shapeless thing which he now knew to be nothing earthly, and as he thrust it from him with all his force it seemed to vanish with a wild unearthly cry of rage.

Convinced that the being he had encountered was some evil genie, El Jazid consulted the court astrologers and wise men, and also the Priests as to what could be done to protect himself and, what was still more important, his beloved Cynthia from the approaches of this horrible thing.

The advice he got was to the effect that this being evidently a Spirit of darkness one of the devils of Ahriman, it would be desirable that El Jazid should at once set forth upon a pilgrimage to the Temple of Baku, and bring back from there a vessel lighted by the sacred fire which arises from the earth



## THE STRANGE STORY OF AHRINZIMAN

and burns there continually. This would combat the evil power of Ahriman, and draw down to his aid the good Angels of ORMUZD, and thus would the sacred fire possess a double efficacy for keeping at bay all the ghouls and genii of the dark kingdom.

From Cynthia the King parted with the utmost reluctance. Only the assurance of the Priests that it was needful that he himself should go, and in his own person pay homage at the sacred altar, would have induced him to leave her at such a time and under such circumstances. To Ben Al Zulid he confided her, with the oft repeated warnings to guard the secret door and above everything to keep a special lamp containing the sacred fire ever burning in the room, and station fresh guards round her apartments.

Cynthia herself was most unwilling to allow the King to leave her. She was filled with the most anxious fears, the most terrible apprehensions, and dreaded to lose sight of him even for a few hours. Still her belief in the advice of the Priests at last overcame her fears, and with much emotion Cynthia and the King parted.

For some days nothing occurred to justify Cynthia's fears, and Al Zulid watched over her safety with a care and

devotion only second to that of the King himself, so that she grew gradually ashamed of her fears and more confident, and began to amuse herself picturing El Jazid's return.

Thus the time passed, and it was calculated that the King must already be well advanced upon his homeward way, when one evening as Cynthia lay upon her cushions, wearied out with anxious watching for him, she fell asleep.

She had slept but a short time, and was alone for a few moments the attendant having but just left the room, when the hangings before the secret door were drawn aside by a hand, a real living hand, a woman's firm white shapely hand bejewelled with many rings, and the Queen herself stepped into the room. Drawing near to the couch of the sleeping girl she stood looking upon the rival who had stolen from her the King's love. Cruel hatred gleamed in her eyes, and her white hands were clenched in a fierce desire to clutch the fair white throat of the beautiful girl and strangle her. Yes! this girl was beautiful. Perfect in all respects as was she herself, and with a subtle charm in her beauty which the powerful Queen could never hope to rival.

*(continued next issue)*



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by Andrew Jackson Davis

# Views

of

## Our Heavenly Home

### *FUNCTIONS OF THE CELESTIAL CURRENTS*

*Continued from last issue—*

Fact by fact, step by step, mankind have been steadily progressing out of the so-called Orphic "dreams" and subjective "speculations." And yet, in the face of it all, it might be profitable to inquire what more does the world know today than in the era of Plato and Ptolemy? The answer would be universally educational, and especially important to future investigators. We must turn away from neither the inspired "ideas" of Plato, nor the "rhythmical order" of the universe disclosed by the illuminated reason of Pythagoras. Scientific progression is intrinsically materialistic. It does not deal with spiritual qualities nor with the origin of things; but it does increase in quantities, and it grows in becoming more and more accurate in detail. Thus scientists have enlarged the boundaries of human

knowledge, and also of human ignorance. They have obtained much wisdom along with more systematic foolishness. And now, with the self-sufficient complacency characteristic of youth, they strut about among their club acquaintances, pronouncing *this* "absurb," and *that* "impossible;" and, on many questions of spiritual import, it is remarkable how new scientists and old theologians play into each other's hands; while at the same time, relatively, they are mutual antagonists.

Having prepared our minds for a more comprehensive view, I will proceed now to our promised generalization. My thoughts were led toward Pythagoras, because he was a seer of the qualitties and principles of things, as Plato was by the eyes of his illumined reason. They each had vast insight concerning the essential causes and universal

## VIEWS OF OUR HEAVENLY HOME

harmonies of Nature. Neither of these minds, however, had knowledge of the extent and operations of all the great systems of stars, nor did they discern much concerning the inhabitable planets of space; and yet they possessed very great wisdom concerning the divine grandeur of truth, and they taught profoundly concerning the great inherent possibilities of the system.

What a deep lesson in psychophonics was taught by Pythagoras! "The music of the spheres," said the golden-mouthed teacher, "can be heard by abstaining from the food of animals; by bodily purity; by meditations; and by presenting to the elements the internal faculties of mind." Than this, nothing since has been more wisely uttered.

An hour has elapsed since the last sentence was written. (This is the 15th of January, 1877.)

A few words have come to me psychophonically from Pythagoras, who is now one among the great hosts of the ascended: *"My lessons of numbers were wrongfully appropriated by alchemists . . . Animals were sacred as expres-*

*sions of the Supreme life akin to man's. . . Jupiter represented the central Sunpower . . . to harmonize with all was human happiness, a duty."*

After a prolonged waiting in silence, nothing more is heard from the inner world. And now, having long reflected upon these few detached sentences, my conclusion is: that, notwithstanding the lapse of so many centuries, the lover of truth thus seeks to impart a few corrections of doctrines with which historians have coupled his name. This record being duly made, I return to our subject.

In geometry the most natural and simple figure is the circle. By the use of the sphere, the cylinder, and the circle, Euclid, and afterwards Archimedes, made true progress toward solving many of the sublimest mysteries of the stellar universe. But the ellipse is a more fruitful figure than the circle, and we find it introduced, with the hyperbola, by Apollonius; who thus aided Hipparchus in his conception of epicycles and eccentrics, as applicable to the motions of planetary bodies.

*(continued next issue)*

\* \* \* \* \*

*Self-pity is an effect which reveals the transgression of man's will over the Divine Law of Total Consideration.*

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# *gourmet's delight*

A recipe from *Serenity's*

## PORTUGAL

### ROJOES COMINO

*BRAISED PORK WITH CUMIN, CORIANDER AND LEMON*

To serve 4

2 pounds lean boneless pork, cut into 1-inch cubes	1/2 teaspoon finely chopped garlic
1 tablespoon lard	1 teaspoon salt
3/4 cup dry white wine	Freshly ground black pepper
1 1/2 teaspoons ground cumin seed	5 thin lemon slices, quartered
	2 tablespoons finely chopped fresh coriander (cilantro)

Pat the pork cubes thoroughly dry with paper towels. In a heavy 10- to 12- inch skillet, melt the lard over high heat until it splutters. Add the pork cubes and brown them, turning the cubes frequently with a large spoon and regulating the heat so that they color quickly and evenly without burning. Stir in 1/2 cup of wine, the cumin, garlic, salt and a liberal grinding of pepper. Bring to a boil, then cover the skillet, reduce the heat to low and simmer for 25 minutes, or until the pork is tender and shows no resistance when pierced with the tip of a small, sharp knife. Add the remaining 1/4 cup of wine and the lemon slices and cook over high heat, turning the meat and lemon pieces constantly, until the sauce thickens ever so slightly. Stir in the coriander and taste for seasoning.

# Becoming A Spiritualist

by H. Gordon Burroughs

## EXPERIENCING THINGS SPIRITUAL

*Continued from last issue—*

As long as the activities of man are confined to the purely objective or physical plane, man will be conscious only of this earth plane and its phenomena. Failing from his own experience to recognize any other plane, he will deny the actual or even the possible existence of any other. However much others may testify to higher experiences, he will refuse to believe in the super-conscious I.

On the objective plane man is linked with the sphere of animal nature; on the inward or higher side of his nature he is linked with the spiritual which, when developed, becomes divine.

The animalistic nature of man is a necessity in the great plan of evolvment, as a matrix for the depositing of seed germs of human powers with their possibilities. While the conscious activities of man are confined to the sphere of the objective life, he is but an intellectual animal, still under the law of the sensations, his highest code being "an eye for

an eye."

This constitutes the external man whose standard of truth is the testimony of the physical senses only; i.e., the purely objective deductions on which he bases all truth. The life of one dwelling on this plane alone is not complete, and he judges all things from the physical standpoint only.

This plane of expression is needed in our unfoldment, but we must not stop here. As long as our knowledge of life and of its activities depends wholly upon the impressions derived from the outside world through the five physical senses, making the testimony of these senses the standard of truth and depending on such experiences for knowledge of good and evil, so long will man remain an intellectual animal.

That which constitutes the man proper and separates him from the purely animal or objective kingdom is the possession of a rational, moral nature capable of infinite unfolding which makes of him a progressive being.

*(continued next issue)*



## Children's Corner



Soul to Soul

Sharing with another or others those things I understand. I can't share what I don't have sometimes. I don't really know what soul to soul means. I have to grow up some.

*Ariel, Age 6*

When I accept things in my big me I feel great.

*Yvonne Fernandes, Age 11*

I like to serve God because I feel at peace.

*Michael Field, Age 5*

I felt good about staying in church longer listening to the lecture. It made me at peace.

*Desmond Fernandes, Age 7*

Soul to soul means God.

*Erick Masad, Age 5*

I say my call of the soul affirmation to feel good all the time. I feel at peace and love and full of happiness because God is speaking to me by others and through my big me.

*Erick Masad, Age 5*

I think soul to soul is like one soul communicating to another soul. I think soul to soul is love.

*Lisa Toquinto, Age 8*

Soul to soul means kindness.

*Yvonne Fernandes, Age 11*

Color

Color is pink to me. I got a now dress. It is pink with flours on It is a pritte. My colors are red, bule, green, pink.

*Lisa Toquinto, Age 8*

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*In keeping with Serenity's policy to encourage expression by all its students, this column contains the unedited articles submitted by the children attending our children's philosophy classes. — Editor*



## ivocation

*O Eternal and Everlasting Spirit of the Universe, we would reverently take up the duties of life; humbly we would follow Thy lead and take by the hand those who are struggling, who are yearning, who are weeping and*

*frightened. Help us, O Divine Spirit to face our responsibilities that we may be an instrument of joy and encouragement to those who yet suffer. May Thy ministering angels ever walk with us as we aspire to walk with Thee.*

## eading

*Inspiration is the witness of love. It comes not from without but from within. Although we are seemingly inspired by others it is in the recognition of the goodness in another that we have realized the goodness in ourself. Therefore, if you would be inspired, look to the good in all things, not through the dark glass of prejudice but in the manifesting light of acceptance.*

*Would you be an inspiration to others? Then be ever ready and willing to do your share, without personal reservation, to help another to help themselves. Man only dies when he ceases to love, but many are those who though they bask in the warmth of*

*the sun are cold and dead in their hearts. It is for such as these that the smallest touch of kindness can kindle the light within their own consciousness.*

*Already the light has dawned to some degree within you, and therein bears your responsibility. "The world needs you or you would not be here." Let us be, therefore, about the work of the Divine and take to the task at hand in the spirit of joy and gratitude. Remember that balance in all things is the key to a harmonious life. Strive, therefore, for an even temperament and be not ruled by the elements but by your inner light which considers all.*

## enediction

*May the blessings of The Spirit bring you peace and joy*

*through sharing the love of their light. Amen.*

*The mind must surrender to its true purpose to serve the soul within.*

# *Serenity Students*

*by Ron Cavender\**

All of humanity are souls, each an individual yet a part of the whole, or Allsoul. Like drops of sea water from a vast ocean, individual yet a part of something greater. The souls which make up humanity are not new, on the contrary they are very old indeed. Each soul has a rich past of experience and expression in other times and other places.

We are taught in this philosophy of The Living Light that the evolutionary process is essential that the soul may ever refine itself. As the souls, yours and mine, view the earth expression and the multitudes of lessons it has to offer, the soul has choice, ever in accord with its own merit system established over many centuries of expression in other forms. In keeping with the law of merit, the soul views the lessons and experience it still needs. Knowing what it must evolve through, it chooses the kind of form it will inhabit while on earth — male, female, rich or poor, this race or that race, etc. All of

these things the soul can and does choose because it is in a level of Total Consideration and Total Acceptance.

Once the soul has chosen and its turn comes to enter the form of its choice, at the moment of conception the die is cast, so to speak. The soul enters the form of a tiny baby which has a brain, or vehicle, to the mental realms. As the child grows, it is exposed to many, many things, ideas and understandings. All of these things are recorded in the brain or mind of the child. Meanwhile, the soul views and waits for its opportunity to express.

If the mind of the child develops in such a way as to deny its true purpose, that of serving the soul, then the child grows to adulthood and suffers the many hells that the mind is able to create, until finally the mind must bow to a greater authority and surrender to its true purpose, and that purpose is to serve the soul within for its evolution and refinement. Only the

*(continued page 41)*

# *The Living Light*



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*Continued from last issue—*

**Spirits The Operators.**—As the spirits are to be the operators, if the sitters and the medium can obtain from them intimations of what they wish to try to do, and instructions as to what can be done by the circle to assist them to achieve the desired end, it is manifest that it will be wise to consult their wishes, and, as far as possible, within reasonable limits, conform to their suggestions. It should, however, be borne in mind that they should be consulted, not 'with bated breath and whispering humbleness,' but in a rational and friendly way, for the purpose of securing their intelligent co-operation and obtaining their advice.

**Let Reason Rule Reasonably.**—It may happen that the 'conditions' asked for by the communicating intelligences may seem to be ludicrous or impracticable; should this be so, representations to that effect should be made to the spirit, and if such instructions are persisted in, except where, through long association, confidence is felt in the spirit, or very clear evidence of knowledge has been manifested, the medium and sitters, exercising their own reasoning powers, should quietly and firmly decline to do what is asked of them, and some other

# A Guide to and PSYCHICAL

## *SPIRIT CIRCLES: HOW TO*

course should be suggested. We do *not* advise either medium or sitters to blindly accept or follow what is given to or through them: reason should ever reign; but even reason will show that in experimental work it is sometimes advisable to tentatively adopt and follow some course that may not, at first sight, appear quite reasonable.

**Personal Messages.**—We will suppose that a satisfactory arrangement of the sitters has been secured, and that table movements or raps of a clear and decisive character have been obtained. Questions may now be put to ascertain whether the spirit is related to any person present, and if so, to whom, and the nature of the relationship; or with whom the spirit wishes to be in communication. The person indicated should then question his



# Mediumship

## UNFOLDMENT

by E. W. & M. H. Wallis

### FORM & CONDUCT THEM

friend for himself; and should secrecy be desired, and the spirit express readiness to answer mental questions, the questions can be put mentally, and they will be answered as if they had been spoken aloud. Each question should be put clearly, so that a simple answer can be given. But if the spirit agrees to move the table as the alphabet is called over, more detailed information can be obtained, and it may be left to spell out its name, its relationship to one or more of the sitters, and its message. The spirit should be addressed courteously; a kindly visitant from the other world is no ordinary guest, especially if he is a loving friend who desires

to give you comfort.

### Clear Thinking Needed.—

While answers to mental questions are frequently given with startling accuracy and success, spirit people usually require that questions or wishes should be orally expressed; and the objection is urged by some people that if the spirits can see our thoughts they ought to know what we require. The fact is, however, that many people do not have clear thoughts or hold them definitely in mind long enough to be read, and many sitters actually require to express themselves in words before others, whether in the body or out of it, can understand what they mean or wish to know.

Alluding to the expression which is frequently heard, 'If I could only speak as well as I can think, I should have little difficulty in saying what I want,' a thoughtful writer has pointed out that this is largely a mistake, for if the thought *was* definite and clear, in words, there would be no difficulty in giving it and he claims that many people speak incoherently because they think inconsequentially.

(continued next issue)

\*\*\*\*\*

*An accident is a lack of understanding  
the demonstrable effect of natural law.*

—The Wise One

# Visitors' Views

"Superb as always. I always come back!" P.A.C.

\* \* \* \* \*

"For those who experience this service for the first time, I found it very accurate for myself and those close to me. Having never had a spiritual experience before with a group and only alone, I found it traumatic because you can talk to someone close to you for years and then someone you have never met can actually come through. Thank you." P.M.

\* \* \* \* \*

"Not having been here for some time, I feel again a refreshing revitalization that seems to happen when I touch into the truth. Thank you." C. R.

\* \* \* \* \*

"For a first-timer I must admit I was curious and even

a little skeptical. I didn't know what to expect. However after seeing the openness of the entire service, I really began to enjoy myself. I think I will continue so that I may more thoroughly understand it." M. H.

\* \* \* \* \*

"As a new experience here I was quite taken in. My energy around me was up-lifted in a super positive way. I look forward with great pleasure to continue the fulfillment that I felt today. Thanks for everything." K.

\* \* \* \* \*

"I am totally unfamiliar with your philosophy, but was very moved by your service and I am interested in learning more." B. T.

\* \* \* \* \*

"I enjoyed the service greatly and found it spiritually uplifting." J. B.

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# THE P E N E T R A L I A

## BEING HARMONIAL ANSWERS TO IMPORTANT QUESTIONS

*Continued from last issue—*

*by Andrew Jackson Davis*

And yet, blinded by the blushes of occasional success, he pushes forward. His soul's hidden merchandise and all his habits are popular; but he would sell for "less than cost." Push off the injured stocks, so damaged by the fire of an offended conscience; the clerks, his thoughts, are ordered to sell them; they do so—and the merchant fancies himself victorious—the world is purchased by his spiritual devotion to it; but, after all, there remaineth a frightful residuum, a mass of ruined goods in the secret closets of his soul, on which is written, as by an angel's mighty hand—"Mene, Mene, Tekel."

And the merchant weeps! Defeat has walked by his side day and night, like a wolf in borrowed garb, dressed in the manner of victory. Ah! he has driven too oft from his soul the spirit of Meditation—has refused to enter in at the strait gate; from day to day he has allowed his business to master his man-

hood, has violated the laws of body and mind; and, offending still his yet surviving perception of the *Rights of Man*, he is prostrated helpless on his self-made bed of death. An angel of deathless friendship—weeping, speechless, powerful—stands yet by his side. And hung out over each door of the fast-decaying store, the material temple of the spiritual occupant, is the flag of death, the auctioneer, saying—"Assignee's sale; no postponement on account of weather."

From all the foregoing perceptions of Life, what rules shall we adopt to subserve individual harmony and social happiness?

My whole answer is concentrated in the following directions for establishing the *Harmonial Dispensation*:—

*"Thy Kingdom come."*—

**How to bring it.**—1. In the Morning arise—resolved to do nothing against, but everything for, the Kingdom of Heaven on Earth. 2. Happiness



## THE PENETRALIA

for all being the object, let every action during the Day spring from such well-conceived and well-developed thoughts as lead to its attainment. 3. In the Evening retire—at Peace with yourself—at Peace with the divine principles of universal Love and Wisdom.

*"Thy Will Be Done."*—**How to do it.**— 1. Be instructed by the Past, and by

all it has brought you. 2. Be thankful for the Present, and for all its blessings. 3. Be hopeful for the Future, and for all it promises to bring you.

Observe these Rules, and the Harmonies of the kingdom of God will be with you, and Peace on Earth and good will toward Man be realized.

## QUESTIONS ON THEO-PHYSIOLOGY.

**What is Nature?**

Nature is the sevenfold manifestation of the Great Positive Mind.

**What is the Great Positive Mind?**

The Great Positive Mind is the crystalization of all Essences—the focalization of all Principles—to an extent wholly incomprehensible.

**Is Nature separate from this Mind?**

No; what we term Nature is the eternal associate of Deity—one living in and through the other, "all in all"—as the mutual dependence of Cause and Effect.

**What are Principles?**

Principles are the changeless *methods* whereby all es-

sences are regulated in their ascension from primates to ultimates—from simplicity to diversification—from a state of merely abstract vitality to orderly embodiment and permanent organization.

**Is God confined to a centre or focus in space?**

The spirit of God is an omnipresent spiritual principle—animating and regulating the universal whole—being himself governed by the involuntary necessities of His own constitution.

**Does God know all events eternal years before they transpire?**

God knows only through the ever-awakening intelligences of his universal existence.

*(continued next issue)*



## DIVINE HEALING PRAYER

I accept that the Divine Healing Power  
Is removing all obstructions  
From my mind and body  
And is restoring me to perfect  
Health, wealth and happiness.  
My heart is filled with gratitude  
For the Divine Law of Acceptance  
That is healing both present and absent ones  
Who are in need of help.  
Peace, the power that healeth,  
Is guiding my thoughts, acts and deeds,  
As God and I go hand in hand  
Living a life of joyful abundance.



It is our divine birthright to have abundant health, wealth and happiness.

# Spiritual Healing

by Patricia Graves\*

One of the ways we cause illness is by holding on to resentments and suppressing our desires. To share our problems with others releases the energy and corrections can be made if we are grateful for the help and insight gained, for gratitude is applied appreciation. If we are not grateful and surrender the negative thoughts and feelings, then, of course, we continue to harbor them. Such a

pattern creates negative cells and the effect is poor health.

By surrendering negative thoughts and expressing in a positive and corrective way, we can improve our health. It is only by putting God in our thoughts, acts and deeds that we can surrender unpleasant things that continue to boomerang back to us. It is our divine birthright to have abundant health, wealth and happiness.



*The ability to make change in consciousness is dependent upon the willingness to surrender the magnetic field (or emotional body) to the light of reason which shines through the soul faculties and brings about transformation on the foundation of understanding.*

—The Wise One

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*Editor's Note — The SENTINEL extends its appreciation to the many students of the Serenity concept of Spiritualism who contribute their articles to this magazine, sharing their understanding with our readers. Student articles are recognized by an asterisk.\**

# Today's View of Past Frontiers

## THE MEDIUM'S FRIEND

Article taken from CENTENNIAL BOOK OF MODERN SPIRITUALISM IN AMERICA

by Dr. Victoria Barnes

The fact that the vast majority of mediums claim certain Indians as their helpers from the World of Spirit arouses curiosity, and oft-times suspicion.

This attitude of mind should not exist when we stop to think that this "Land of the Free and Home of the Brave," was once THEIRS. To them it is the ONLY LAND they ever knew. Being the aborigines of this country, they lived here before the forests were cleared, before the ground had been properly prepared for tilling, before foodstuffs were put into manufactured forms, before houses of sawed lumber or brick or stone were known, so why would this country cease to be of paramount interest to them! They carved the first paths through this vast wilderness so, naturally, they make excellent "guides"; they had to protect themselves, their families, their rude tepees from wild beasts, and later from the inroads of the white man, so naturally

they make alerted "guards" and trusted "protectors." Their close contact with Nature, their foraging for food also brought them in contact with non-edible leaves, herbs, barks, etc., but whose medicinal value they soon discovered. Why would they not be able to impress our Healers!

The Red Indians were intelligent and lived a spiritual life, acknowledging "The Great Spirit," that the white man calls God. He had an innate conception of nature, living in such close touch with it he experienced all the phenomena of the spirit of life, and seemed to have an inherent knowledge that the spirit of man went to what he termed "the Happy Hunting Ground," to us, the Spirit World.

In the early days of this country—with no whistles or bells, no noisy locomotives, no shrieking sirens, etc., to disturb the natural calm, the Indian was alone with his own and "The Great Spirit." In the stillness of the forest, in the lull of the valley, in the quiet



## TODAY'S VIEW OF PAST FRONTIERS

of the mountain beauties, everything was conducive to creating conditions suitable for expressions of his soul. Their knowledge of spirit phenomena was, therefore,

greater than ours, and when added to the white man's present knowledge of Natural Law, they are indeed capable helpers. None in spirit are better fitted for this work.

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### ✦ humor is the salvation of the soul ✦

A tourist visiting in Florida for the first time stopped at a health bar and ordered a glass of cool orange juice.

When it was brought to him, he asked the owner, "How much orange juice would you say you served in a week?" "Oh, I don't know," answered the proprietor. "I'd guess about a thousand gallons, more or less."

"Well," said the tourist, "would you like a tip on how to make that two thousand gallons?"

"Two thousand gallons?" asked the surprised owner. "I sure would." "It's simple," said the tourist, "just fill up the glasses."

—*The Optimist Magazine*

*Living Light Philosophy: The King of Greed keeps man in need.*

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"Capitalism is the unequal distribution of blessings. Socialism is the equal distribution of misery."

—*Winston Churchill*

*Living Light Philosophy: What we entertain in thought, we experience in life.*

# In Our Thoughts

Brother	Irene
Bubba	Jonquil
Hilda Busk	Kenny
Orville Cavender	Charles Lathrop
Peter Cervick	Nana Leishman
Charlie	Harold Lucas
Harry Claveri	Joe Lucas
Bessie Davis	Erik Othberg
Harry Davis	Peppermint
Basil Dracopoulos	Bernie Pratz
Dina Ekberg	Snowflake
Gene Fardin	Sunshine
Francis M. Gelardi, Jr.	Porfirio Toquinto
Isa Goodwin	Porfirio Toquinto, Jr.
Kathleen Graves	Virginia Toquinto
Michele Graves	Britta Uppstrom
H. C. Haeberle	Esther Yavneh
Jim Hosp	Vera Youdavitch

*To send a helpful thought of joy and light to those you love who have passed to the higher life, list their names in this column. Donation of one dollar per name is requested.*

## SOUL TO SOUL

*Continued from page 6*

only the thoughts of self— forget the self and find the Light, for in forgetting the self, you will find your true being. It is

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*. . . you are not the experiences you have, you are greater than experiences . . .*

*you are that part of pure Divine Light that is the true Light Itself.*

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such a foolhardy thing to believe that you are the experiences of yesterday. My dear students, you are not the experiences you have, you are

greater than experiences, you are greater than the things you think you need, you are greater than the suit you wear this day, you are greater than all the forms of creation, you are that part of pure Divine Light that is the true Light Itself. Become aware of that truth, become aware as you make the little effort to Total Consideration. Total Consideration, and then, Total Acceptance will follow and grant you the understanding that will permit you to be the instruments of giving the wisdom that heals the soul.



## SERENITY STUDENTS

*Continued from page 28*

mind is capable of blocking the soul from expressing and when the soul cannot express, we experience all the hells necessary for the inevitable surrender.

When the soul is freed from this earthly form at time of death, it is still trapped by the mental patterns that kept it bound while on earth and must continue to strive to free itself in other realms and

dimensions.

Isn't it better to start to make some effort here and now to gain control over our minds so our true self, our soul, may rise and be allowed to do the work it came to earth to do? When we make that effort then and only then will we begin to experience the fullness of our divine right of joy, abundance and perfect health.

# FABLES for young and old

Once upon a time, in ancient Greece, about 600 years before the birth of Christ, a man named Iadmon owned a black slave. The blacks, so far as was known then, came only from Ethiopia. This particular slave was called simply the Thiop, or Aesop. He was unusual among Greeks on account of the color of his skin, but he was downright extraordinary among all men on account of the qualities of his mind.

Like many servants, perhaps, Aesop had an unhappy faculty for getting into trouble, but he had also the very happy faculty of being able to talk himself out of his difficulties by telling his master one or another of the sage and amusing tales that the world has since come to know in their collected form as the Fables of Aesop. Of course, as he told them, they had to do mainly with the birds and beasts of the field and the forest, but their meaning was so clear that no one, except perhaps Aesop's unwise master, could mistake their application to human follies and frailties.

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## *THE COUNTRY MOUSE & THE CITY MOUSE*

A quiet, good sensible Country Mouse once entertained an old playmate of his who had recently gone to the city to live.

Though his home was very modest and his life very ordinary, the Country Mouse had saved up in advance so that his dinner for his City Mouse friend would be a good one. He had put away some very nice peas and bacon, a fine dish of oatmeal, a bit of cheese, and for dessert a tasty morsel of ripe apple. When he and his friend sat down to nibble dinner, the Country

Mouse didn't eat any of this fine fare himself, but politely chewed away at an old wheat straw, so that the City friend would be sure to have enough.

When they had finished, the City Mouse leaned back and said, in a very superior way, "Old Pal, how can you bear to live in such a dismal hole as this? Nothing but woods, meadows, mountains and streams around you. Don't you get bored with just the birds to listen to — no society, no bright worldly conversation? It must be awfully dull. Why don't you



## FABLES FOR YOUNG AND OLD

come on up to the city with me tonight? I'll show you how you can really live and have a grand time all the time."

The quiet little Country Mouse hadn't really thought much about it, because he had always been perfectly contented where he was, but he was willing to try anything that sounded so good.

So they set out that evening for the city and about midnight they crept into the large mansion where the City Mouse lived.

There had been a great party the day before and bits of food of all sorts were to be had for the picking.

They sat around on beautiful soft Persian rugs and nibbled a little of this and a little of that until the Country Mouse was pleasantly full and he began to think maybe his life was pretty dull down there in the country.

Just then there was a bang and a rattle that made them jump a mouse mile. The master of the house had come home and with him came two enormous dogs that barked and ran around, nearly scaring the life out of both the mice, who scurried for a place of safety.

"Thank you ever so much," said the Country Mouse to his City friend, "that I'll just keep right on going until I reach my quiet, dull little hole back there in the country. A few dry peas will do me very well as long as I can enjoy them quietly and not have my appetite scared out of me. You are welcome to your exciting city life, I'll take the country." And he did.

*The Point: It's a wise mouse or person who has enough and is happy with it.*



## SERENITY EVENTS

**DINNER PARTY: OCTOBER 16 at 6:30 p.m.**

Plan to join us for an evening in PORTUGAL.

**BAKE SALE: OCTOBER 30 — all day**

A Halloween theme on The Boardwalk at Tiburon.

# BOOKS of INTREST

## DISCOURSES FROM THE SPIRIT-WORLD

Dictated by Stephen Olin through Rev. R. P. Wilson, Medium

**DISCOURSES FROM THE SPIRIT-WORLD** was first published in 1853 to bring spiritual truths to the world, at the cost of the medium's excommunication from his church. The author states that "in the investigation of this book, the human mind is necessarily compelled to exercise the faculty of reason. . . man's reason is God's interior likeness impressed upon his most essential and spiritual being. . . humanity has little to hope from credulity, but much from investigation."

In this light is presented a series of discourses. One, *The Ministry of Angels*, explains how communication between man in form and spirit is possible through the principle of electricity and why, being the result of immutable law it must exist as a Divine institution—how it serves to promote the progression of mankind.

The discourse on *The Earthly and Spiritual Brother-*

hood describes how every act of the physical nature exerts a corresponding influence upon the eternal or spiritual being, and in turn, how every effort of the spiritual influences the external or physical nature. *The Kingdom of God in Man* deals with how man's spiritual nature or faculties must be harmoniously developed. Other discourses examine some of the teachings of The Scriptures and of Jesus from the perspective of one from the spiritual realms, and expose false theological systems and creeds — perversions, if you will, conceived in human ignorance. As a balance, other views in keeping with the truths unfolded to the author, are presented. An interesting discourse centers on what is the will of God, and there is much valuable intertwining of universal laws or principles throughout the book. **\$4.00 postpaid from SERENITY.** (California residents add 6% sales tax.)

SERENITY, P. O. Box 137, Forest Knolls, CA. 94933



